

A

Thanksgiving Sermon

For our Many

DELIVERANCES,

Particularly the

VICTORY

Obtain'd near

M O N S,

By the Troops of Her Majesty, and those
of Her Allies, under the Command of
the Duke of Marlborough.

Preach'd in the Chapel at Knightsbridge,
Nov. 22. 1709.

By Tho. Knaggs, M. A. Lecturer of St. Giles's
in the Fields, and Chaplain to the Right
Honourable Fulk, Lord Brooke.

L O N D O N :

Printed, and Sold by B. Bragg, at the Black-Raven in
Pater-Noster-Row. 1709.



D

A

V.
un
I
was
tha
to
rea
the

A

Thanksgiving Sermon

For our Many
DELIVERANCES.

St. Luke, Ch. 17. V. 15, 16.

*And one of them, when he saw that he was Heal'd,
turned back, and with a loud Voice glorified
God, and fell down on his Face at his Feet,
giving him Thanks.—*

OUR Blessed Lord and Saviour passing through the midst of Samaria and Galilee, V. 11. And as he enter'd into a certain Village, there met him Ten Men that were Lepers, which stood afar off, V. 12. And they lifted up their Voice, and said, Jesus, Master, have Mercy on us; V. 13. And when he saw them, he said unto them, go shew yourselves unto the Priests, V. 14.

Now it was required under the Law, that in the Day the Leper was cleansed of his Leprosie, he should be brought unto the Priest, Levit. 14. 2. that upon the Cure he might pronounce him Clean. But it came to pass as they went they were cleansed. That was the Fruit of their ready Obedience for going to manifest themselves to the Priest, as the Lord commanded them; on their Way they found themselves

Heal'd, and the Leprosie gone; and then it follows, That one of them when he saw that he was heal'd turn'd back, and with a loud Voice glorify'd God, and fell down on his Face at his Feet, giving him Thanks. And Jesus answering, said, were there not Ten Cleansed? But where are the Nine? There are not found that return'd to give Glory to God, save this Stranger, V. 17, 18. Though the Cure deserv'd a special Acknowledgment, and accordingly requir'd Thankfulness, yet God had not the Glory of it, but in One of them.

This may serve to Condemn the horrid Ingratitude of many Men, who have received Mercies from God, and yet pay him no Homage, but turn their Backs upon him, and are not Thankful. The Text being explain'd I shall thus apply it.

1. That God's delivering a Nation or People from Destruction, and giving them Victory over their Enemies, ought to be acknowledg'd with publick Thanks, great and hearty Affections, and with a faithful Obedience to the Will of that God for their Remarkable Successes and Conquests.

* 2. Shew the horrid Ingratitude of some Men, who though they have received great Mercies and Deliverances from God, do not Glorifie him, nor are Thankful for them.

3. Draw some Inferences from these Two General Heads of my Discourse, and so I shall conclude.

1. That God's delivering a Nation or People from Destruction, and giving them Victory over their Enemies, ought to be Acknowledg'd with publick Thanks, great and hearty Affections, and with a faithful Obedience to the Will of God for their Remarkable Successes and Conquests.

As soon as One of the Ten Lepers saw that he was made Clean, he went back, and with a Loud Voice glorify'd God. He did not faintly or hypocritically Acknowledge a Cure, but his Heart being truly affected with the Sense of his being Heal'd, did with great Acclamations Glorifie the Mercy and Goodness of that God that had made him Clean. Upon God's delivering David in that great Extremity, when the Sorrows of Death compassed him, and the Pains of Hell got bold upon him, Psalm 116. 3. we find him thus bespeaking his Soul, Return unto thy Rest, O my Soul, for the Lord hath dealt Bountifully with thee, V. 7. And therefore he lov'd the Lord, and consulted what he should

should render unto him for all the Benefits he had done unto him, V. 11. but cheifly for delivering his Soul from Death, and his Feet from falling, V. 8. And then came to this Resolution, among other Things, to Offer him the Sacrifice of Thanksgiving, V. 17. Nay, he bespeaks not only his own Soul to be Thankful, but calls upon others also to hear the Narrative of God's Deliverance of him, *O come hither, and hearken all you that Fear God, and I will tell you what he has done for my Soul!* Psalm 66. 14. The Prophet did not mince the Matter, and speak of a Deliverance as if he car'd not whether he spoke of it or not; no, his Heart and Tongue were all of a Piece, and us'd all Ways he could to demonstrate his Sense of God's Goodness and Mercy to him.

We have many Instances Gen. 15. 20. Exod. 15. Judge. 5. 2 Chron. 22. 26. in Sacred Writ of praising God for Victory, and of Peoples Assembling together to give Publick and Solemn Thanks to him for the same; and no Custom more Antient and Universal in Profane Histories.

Among the Heathen and Roman Triumphs, nor only the Conqueror, but that of their God, were acknowledg'd, and accompanied with many Arts of their kind of Religion. And indeed such a Religious Care is much more Commendable among Christians, for since Psalm 144. 10. *Victory is the Gift of God, to him we must ascribe the Triumph and Glory, and not terminiate our Thoughts upon Second Causes.*

It was Salvian's Complaint, *Si quando enim nobis aliquid prosperi præter spem ac Meritum nostrum Deus tribuit, alius ascribit hoc fortuna, alius Eventui, alius ordinationi Durum, alius Consilio, alius Magistro, alius Patrocinio, nullus Deo.* Salv. de gubern. l. 7. that after Battle the Glory of the Action was ascrib'd to the Valour and Policy of the Commanders, to the Strength and Courage of the Soldiers, to the Advantage of the Ground, or to any Thing rather than to God. But we acknowledge God to be the Right Author of our Victory, and our Success to come from the Divine Protection. He has been our Prov. 18. 10. *Strong Tower, our 2 Sam. 22. 2, 3. Rock and Fortress, our Deliverer, our Shield and Refuge;* in him we put our Trust, and have been preserv'd by the Lord of Hosts.

In vain has the Common Enemy gone about to betray us by Treachery, false Appearances, deceitful Innuendos, or any other Stratagem. In vain has he made his Intriguing and Insincere Attempts against us, because we fled to God for Aid and Security, who undertook our Defence, and put to flight the Forces who came against us.

Now there is all the Reason in the World we should Magnifie God, and give Thanks to him, because such frequent *Victories* proceed from his *special Love* to us.

God might have let us alone, and not concern'd himself for us, or our Nation ; given us up to the Rage and Fury of our implacable Adversaries, and suffer'd us to fall a *Prey unto their Teeth*. It was of the Lord's Mercies our Forces were not totally Consum'd and Slaughter'd, considering the Advantage of Ground and Place where the Enemy was Intrench'd and Fortified ; and therefore if the Lord himself had not been on our Side in the Day of Battle, Psalm 124. 5. they had swallow'd us up quick, when they were so wrathfully displeased at us. It was God that infatuated their Counsels, defeated their Desigus, blasted their Endeavours, weakned their Strength, and given us Illustrious Evidences of their *Annual Defeats*, and of his Mercy and Power in our Constant Deliverances. And the better to acknowledge God's Goodness, we Fought not only against the Common Enemy and Oppressor, a Powerful, Politick and Tyrannical Foe from Abroad, but have many uncertain Friends at Home ; and too much to be fear'd many false Brethren among our own Selves. As to outward Appearance, and Warlike Preparations, they were more likely to have got the Victory over us, than we over them ; and had God suffer'd them to prevail, and made them Executioners of his Wrath and Displeasure upon us, for our Sins and Iniquities, no question they would have prov'd Merciless ones.

Their Design was to Conquer us, to Root out our Holy Religion, to Invade and Destroy our Country, to Massaere and Murther us ; but God has sav'd us from them, and through his Infinite Mercy our Religion is yet Safe, our Liberties Preserv'd, our Estates Secur'd, and we are Alive to acknowledge it to be God's Goodness alone that made us Dwell in Safety. It was a Custom among the Romans, for the Chief Commander upon a Publick Rejoicing, *Al. ab Alex. l. 6. c. 6. to lay his Crown in the Lap of Jupiter*, as an Acknowledgment the Victory was given him by the Gods. O ! Let us arrogate nothing to ourselves, but ascribe all the Praise and Glory to our God, and know that it was his Hand, and that he has done it, Psalm 109. 26.

Now what Effect should God's Protection, Mercy, and Goodness, have, but that we lead such Lives as shall be suitable for such Blessings ? *Victory and Deliverance* ought to make a Nation more Holy and Righteous, and to Glorifie God not only with their Mouths and Lips, but also in their Lives and Actions. There ought to be a Harmony between the one and the other ; and when the Mouth is exercised

exercised in Thanksgiving, there must be a Thankful Heart, and the whole Conversation publish God's Wonderful Goodness. The Mouth must speak the Praise of the Lord out of the abundance of the Heart.

To set off our Thankfulness this Day your Charity towards the Poor is a necessary Qualification also. When the Jews had that great and signal Deliverance from the Rage and Malice of Proud Haman, they were not only to make it a Day of Feasting and Rejoicing, but of sending Portions to one another, and Gifts to the Poor, Esther 9. 22.

It is no just Return for Mercies, particularly such a Remarkable One, as this Day brings us Tidings of, that the Harp and the Viol are in our Feasts, and use other Demonstrations of Joy, unless we regard the Work of the Lord, live well, and seek his Glory. A Religious and Sober Life, loving God, and reverencing him, a pursuit after Virtue and Piety, and walking in the Ways of Holiness and Righteousness, is undoubtedly the best and most true Thanksgiving, for without these the most Pompous Rejoicings are but Complements and Hypocrisie, and God looks upon it as no more.

No Nation in the World has such Cause of Thanksgiving as we; For where is that Kingdom that has received so many Mercies, so many Wonderful and Amazing Successes? I pray God give us his Grace to make a Right Improvement of them, that all of us may be Thankful from the Scepter to the Spade: That no Deceit be upon any Tongue, but that all speak the Truth, lifting up our Hearts as well as our Hands to Heaven, in a full and Sincere Acknowledgment of all his Mercies, Favours, and Deliverances to us.

I will begin with that which ought to be most Dear to us, our Religion.

(1.) That we had a Wonderful and Amazing Deliverance here none can surely deny; for before the late Happy Revolution, of which God made his late Majesty of Glorious Memory the great Instrument, we were come to that pass, that it was almost a Capital Crime to Preach up its Primitive and Apostolical Truths, and show the People the Fopperies and Trumperies of the Church of Rome. Were we not fall'n into such Dismal Times wherein Popery was publickly Own'd and Profess'd? What secret Contrivances, what intriguing and impatient Proceedings, were made use of, that a Superstitious and Idolatrous Way of Worship might be the Triumphant Religion? What Irregularities were committed, what Injustice openly acted, for setting His / upon the Throne, and pulling down Ours,

which is agreeable to the *Laws* of God, and *Establish'd* by those of the Land?

And the Way to accomplish their *Irreligious* and *Illegal* Designs was in the first Place to *Poison* our *Universities*, that *Scholars* might be *Train'd* up in their own Way, and be sent throughout the Kingdom, to *Corrupt* the People.

And indeed *Papery* had not only got some little *Footing* here, but spread *A broad* herself throughout the Nation also. She had *Built* her *Chapels*, had her *Publick Mass*, and her *Ulliterate Priests* *preach'd* and *walk'd* openly. And as for our *Laws*, which were made to *Secure* and *Defend* us against all *Wrongs*, to whom we have *recourse* for *Justice*, and which keep Men from invading one another's *Rights* and *Properties*, Were not these *Dispensed* with by an *Arbitrary Power* which broke in upon them, and *Exalted* itself above them? Surely they must *clap* their *Hands* before their *Eyes*, and resolve not to see what our *Romish Adversaries* were a doing, if they will not firmly believe that *Papery* was *design'd* to be *Trump'd* upon us, and a *French Power* brought in among us.

And as we had a *Deliverance* as to our *Religion* and *Laws*, so there is all the Reason in the World to believe we had a *Deliverance* as to our *Selves*. What might have befall'n us had Matters gone on? We know not; sure I am, the Face of Things once look'd very Black both upon *Church* and *State*. Most Men could then speak their *Fears* aloud, and make grievous *Complaints* of the ill *Management* of *Affairs*: And now when God has given us a *Deliverance*, are there not some that are ready to throw it up, and set as light by it as if just nothing at all had been done for them?

But tho' there are some such *Infatuated* and *Ungrateful Persons* among us, who are of so *unhappy* and *unthinking* a Temper as to forfeit the *Advantages* of God's *Goodness* and *Loving-kindness*, if he would have taken the *Forfeiture* at their *Hands*, yet others are Wiser, open their *Eyes*, and are ready to *Glorifie* the *Mercy* and *Goodness* of God, for his *Delivering* and *Preserving* their *Religion*, *Laws*, and *Themselves*, from being made a *Prey* to their *Inraged* and *Implacable Enemies*.

All such tell of that *Deliverance* with *Gladness*, *Navina Securus narrare pericula Gaudet*, and Praife and Magnifie God's Holy Name for our frequent *Victories* since. Where our *Enemies* have Curs'd, there the Lord hath Bless'd: For you must not be ignorant that the *Pope of Rome* hath Curs'd the *Ground* whereon we go, and our *Nation* in which we Live; but his *Curses* have been turn'd into *Blessings*,

sings, God's Name be Blessed, and may we be Thankful for it. How great is thy Goodness, O Lord, which thou hast laid up for them that fear thee ; and thou hast prepar'd for them that put their Trust in thee, even before the Sons of Men ? Psalm 31. 21.

I cannot say our Righteousness has been the Cause of God's manifold Mercies and Deliverances to us ; no, we all have find'd, and done wickedly, and therefore it was of the Lord's Mercies that we have been so successful and victorious over our Enemies both at Home and Abroad.

Let us love this God who hath done so great Things for us, be studious to please Him, and devote our selves wholly to serve Him in Holiness and Righteousness all the Days of our Life. For tho' we have escaped many Dangers, and God has given us Success in the Day of Battle, yet without Amendment of Life He may be provok'd, and bring us into a worse Condition than we have been yet.

Let the Mercies of God lead you all to Repentance, make you more Obedient and more Holy in your Lives and Conversations, and then the Deliverances and Victories we have had will be a Pledge of more ; For the Eye of the Lord is upon them that fear him. Psalm 33. 18. He takes Pleasure in such, Psalm 147. 11. And it shall be well with them. He will bless them that fear the Lord, both Small and Great, Psalm 115. 13.

(2.) I proceed to speak of the base and horrid Ingratitude of some Men, who tho' they have receiv'd great Mercies and Deliverances from God, and at this Day enjoy the Benefit of them, yet do not glorifie Him, nor are thankful for them. Ingratitude is a Sin so odious, and of so black a dye, that it is said, *Dixeris male-dicta cuncta cum ingratum Hominem dixeris.* We have said the worst we can say of a Man when we have term'd him unthankful. And Lycurgus the Lacedemonian Lawgiver being ask'd why there was no Punishment appointed in his Laws for Ingratitude, gave this Answer, I have left it to the Gods to Punish, as if no Punishment of Man's devising cou'd be severe enough for so heinous a Crime.

Now consider this all ye that forget God's Mercies, read over your Victories, and compare them with the lost Battle ; of the Common Enemy and Oppressor. It is not so with our Gracious Queen as with Him ; She has a Valiant Army, His is Dis-spirited. Hers press forward, out-braving the badnes of Seasons, Fatigues, and Dangers, His fly, run, and turn their Backs in the Day of Battle. And

is

is not this Ground of Thanks, first to God, and then to Her Majesties Great General, who by his Sword and Wise Conduct has preserv'd our Nation out of the Hands of a French Power, brought down the High Looks of that proud Monarch, broken his Strength, and put a stand to his Grandeur.

This Great Man has chastis'd his haughty and insulting Pride, humbled that Tyrannical Boaster, discern'd his most Secret Designs and Artifices, and baffled his bloody Purposes for our Ruin, and by the Blessing of God (upon his Endeavours) we Hope He may bring him to a better Mind, and force and compel him to embrace such a Peace as our Gracious Queen and Her Allies shall think fit to give him. Go on, Great Conqueror! To secure the Repose and Quiet of Europe, Whose Glorious Actions fill the whole Earth, and whose Military Virtues are the Admiration of the Age.

Be so much Friends to the Publick as to beg of God to cover his Head in the Day of Battle, and that He wou'd give his Angels charge over him, that so by the Glorious Swiftness of his Victories, by the Defeating of several Generals, by the Taking of Towns, and by Conquering numerous Armies, He may force the Common Enemy and Oppressor shamefully to put off his Armour, and give up his usurp'd Conquests.

Thus having dispatch'd the Two Particulars from the Text, I shall conclude all with some necessary and useful Inferences.

(1.) Of Ten Lepers that were cleansed only One return'd back to glorifie God; and how many are there among us whom He has deliver'd, and yet will not acknowledge the Mercy, and by their base Ingratitude, endeavour to make those Blessings Heaven has bestow'd upon this Nation for its good, an Occasion of its falling? Luke 10. 30. Like the Priest and Levite, look upon the Man that fell among Thieves, but never concern'd themselves any further. They saw how the Thieves had stripp'd the Man of his Raiment, how they had wounded Him, and left him half Dead: Yet in that lamentable and deplorable Condition they had no Pity or Compassion on him, pass'd by him, regarded not his Wounds, went not to bind them up, or to pour in Oil and Wine, nor took no Care of him. And are there not some among us, who the² they saw our Church and State fall into the Hands of such as stripp'd and wounded them, even till they were in a manner half Dead, yet continue so blind and

and obstinate, as not to wash their Wounds, to apply healing Things to them, or cleanly to bind them up?

Ungrateful Men ! I pray God they live not to repent of their Ingratitude, and I pray God they may repent it too; for how just is it with Him to remove from them a stupendous Mercy which they so unthankfully abuse ?

(2.) Another Inference is this, That the Stranger by being grateful for the recovery of his bodily Health, and being heal'd of his Leprosie, the Cure of his Soul, Go thy Way, said Christ, thy Faith hath saved thee, Ver. 19.

We do not find the other Nine were sav'd ; in all probability they were Reprobates, and for their Unthankfulness after their Bodies were heal'd, 'tis much to be fear'd their Souls continued still uncur'd, and that the Leprosie will stick to them to all Eternity.

And here we may make a very seasonable Application. Was not both our Church and State struck with a Leprosie of Subversion? Was not the whole Design of Popery and Arbitrary Government making haste upon us? And was not every Corner of the Nation smitten with them? And are we not now cleans'd? Shall there therefore be some found among us who refuse to give Glory to God for so great a Benefit, so immense a Mercy? Let such Persons take heed lest that come upon them for their Unthankfulness which befel the Nine Ungrateful Lepers, who, as 'tis thought, were given up to a Reprobate Sense, because they did not glorifie God for the Cure He wrought upon them.

He that is in love with the Flesh-pots of Egypt, let him return back into that Land ; but be you so wise as to see the Glory of the Lord, lest He lift up his Hand against you, and overthrow you as He did the Israelites, for not keeping in Mind what Deliverances He has granted you.

God has done great Things for us, Triumph succeeded Triumph, Victory follow'd Victory, Success attended Success, and every Campaign has weakened the Enemy, and crown'd us with fresh Laurels, which fills the wisest Part of Mankind with Wonder and Astonishment, with Gratitude and Thankfulness.

(3.) Another Inference is this, We have had a great Cure wrought upon us, and we have weather'd a great Storm. We are heal'd, we are cleans'd, but if we Relapse, and grow Sick of our Cure, the Relapse may be much more dangerous than the former Disease

Disease was. God's Mercy to us, and his Justice upon the Common Enemy and Oppressor, is manifestly apparent. The Haughty French Monarch is humbled by a Woman, (whose Name is no less terrible among her Enemies, than illustrious among her Allies.) He falls, but She stands upright, and may He never rise more. If He does we may expect He will return upon us with more Malice, Rage, and Fury, than ever. But surely there is no Honest Man but wou'd rather Die, and shed his Blood for his Queen and Country, rather than wish to live to see his Native Country in a Flame, Himself and Family dragoon'd, and Protestants slaughter'd by the Hands of those who delight in Blood.

What monstrous Ingratitude is it to murmur and repine at our Deliverances, to grumble and look sour upon our Victories, and to be as much dissatisfy'd with them, as if they wou'd be willing to sell all these Blessings to have the Pretender reign over us,

We do at this Day (God be thank'd) enjoy our Religion in its Purity and Perfection. We live under a Happy Government where Justice and Judgment run down our Streets like a mighty Stream, and we have a fair Opportunity put into our Hands of having them secur'd to us and our Posterity.

If therefore we have any Zeal for our Religion, any Desire to be govern'd according to Law, any Inclination to reduce the Extrorbitant and Oppressive Power of France, any Respect for the Liberties of Europe, or any Regard for our Neighbours Abroad, or our Selves at Home: If any of these great and important Motives will work upon you to be Thankful, let it appear in your Practice, shew it in your Lives and Conversations, and be ready to bless God that Things are as they now are.

"Tis to our Gracious Queen, Her Great General, and other Ministers of State now at the Helm, to their Prudent Conduct and Management of Affairs, that we stand indebted (next under God) for all the Comforts and Conveniences we enjoy. Our Protection and Security, the quiet Enjoyment of our Lives, Estates, Liberties, and Privileges, have greatly depended upon their anxious Thoughts, and solicitous Contrivances; and therefore if we act only from Principles of Self-Interest, from the Love of our Selves, and our own Good and Happiness, we ought to pray for them,

since

since 'tis by their Administration, and the Wisdom of the great Council of the Nation assembled in Parliament, that we have set every Man under his own Vine, and with Security from Danger and Invasion have eaten the Fruit of our own Labour.

'Tis by them that we have led quiet and peaceable Lives, which the Famous Orator Tertullus does in the Name of all the People very ingenuously acknowledge to Felix the Governor, Acts 24. 2, 3. Seeing (said he) that by thee we enjoy great Quietness, and that very worthy Deeds are done to this Nation by thy Providence, we accept it always, and in all Places, most Noble Felix, with all Thankfulness. And accordingly our Blessed Saviour tells us, Luke 22. 25. that even the Kings of the Gentiles, tho' they exercis'd Lordship over their Subjects, tho' they rul'd them by a high Hand and a domineering Power, yet all Thinks consider'd they were call'd Benefactors, even by those over whom they exercis'd their Authority.

If therefore we have any Sense of what we owe to our Governors, and such as are in Authority, we ought certainly to testify our Gratitude some Way or other, and to make such Acknowledgements thereof as we are capable of doing; but no Way better than putting up Prayers and Supplications for them, wherein we do our selves not only great Honour, but them Justice also, for the many Benefits and Advantages we receive from them.

And this is highly reasonable, whether we consider them in their Moral or Politick Capacity.

(1.) If we consider them in their Moral Capacity, they are Men of like Passions with our selves, have the same Infirmities with other Men, and by their Employments, their Ways of Living and Conversing in the World, they have infinitely greater and more strong Temptations to Vice and Irreligion, and consequently have need of more Auxiliaries from Heaven, greater Supplies of Divine Grace to preserve them innocent. But,

(2.) If we consider them in their Politick Capacities, as they are Kings and Queens, their Dangers are but too evident, their very Height and Greatness makes them obnoxious to the Violence and Fury of every impetuous Storm; they are exposed to the Malice and Hatred, the Envy and Ill-will, of all those peevish and

and restless Spirits, who shall happen to be disaffected with their Government, and so either by open Violence and secret Contrivances undermine their Happiness, and endanger their Safety.

And tho' they Rule with the greatest Justice and Equity, with the greatest Mildness and Moderation in the World, yet they can hardly secure themselves from the Attempts and Conspiracies of Turbulent, Busie, and Seditious Men.

Moses, tho' the meekest Man upon Earth, was yet mutined against by cursed *Corah* and his Accomplices, Numb. 16. And ingrateful *Absolom* Cajoles the unwary Multitude, insinuates himself into the Favour of the Rabble, and so steals away the Peoples Hearts and Affections from his Father *David*, 2 Sam. 15.

We must be all wilfully Blind if we are not abundantly convinc'd of the Great and Eminent Dangers our *Governours* have been often expos'd too; and I wish Our Gracious Queen be not so still from the Secret and Hellish Designs of the Common Enemy and Oppressor, and other *Adversaries*. Insomuch that whosoever considers the Discoveries we have already had, what Designs have been laid against Her, our Religion, and Government, and by what cunning Ways and subtle Methods they have been manag'd and carried on, and how near they have often been to the striking of the fatal Blow, and bringing their cursed Contrivances to Execution, must needs acknowledge the Hand of a particular Providence in our Deliverances, and conclude in the Words of the Royal Prophet, *That this is the Lord's doing, and that it is, and ought to be, marvellous in our Eyes*, Psalm 118. 23.

And tho' God has been hitherto graciously pleas'd to counter-mine their Plots, to defeat their Conspiracies, to render their most Secret Artifices and Contrivances ineffectual, and even to suffer some of them to be caught in the same Net which they had Privily laid for others, yet considering the inveterate Malice and Restlessness of our Enemies, that when they are baffled and disappointed in one Way, they usually try another, and their want of Success only puts them upon farther Projects and new Contrivances, we have all the Reason in the World to believe that their Hopes are still very great, and their Designs and Actings proportionable; and therefore as our present Circumstances, and the

the Deliverances and Victories which God has already given us, shou'd encourage our Hope, and excite our Dependance upon Him, so shou'd it likewise prompt us to Pray for our Gracious Queen, and those which are in Authority under Her, That God wou'd grant Her a long and a prosperous Reign, that all Christian Virtues may flourish in Her Time, that all unhappy Divisions, Dissentions, and Animosities, among Her Subjects may be laid aside, and that we may always shew our selves truly and unfeignedly Thankful to Almighty God for all his Mercies and Deliverances to our Church and State. Amen.

F I N I S.

22 JY63